

CHRISTIAN STATESMAN

Vol. LXXV

Pittsburgh, Pa., June, 1941

No. 2

America's Christian Duty in the World Situation

R. H. MARTIN, D.D.



WE face a tragic situation in the world. The most terrible war of history is raging. Brute force reigns in the realm of international life.

From all over the world the cry is going up "peace, peace," when there is no peace. Before that cry is answered the conditions on which peace rests must be met, namely, righteousness in the dealings of nations with nations—a righteousness based on the will of God. Peace will follow, not precede, the establishment of righteousness in the international realm. The Scriptures teach that wars will cease only as the Christian standard of righteousness is accepted and lived by the nations in their dealings with each other. "The work of righteousness shall be peace and the effect of righteousness, quietness and assurance forever."

America, with its high ideals of liberty and freedom, is the greatest and strongest of all the nations of the earth. What contribution should she make toward the establishment of peace throughout the world? She should throw the full weight of her power into the scales for the suppression of anarchy and brutality in the international realm and for the establishment of law and order, based on righteousness, among all the nations. If she is to do this her Christian leaders must take the lead in building a strong public sentiment favorable to meeting this, our Christian responsibility.

I. What is America's Christian duty in this terrible war between the Axis powers and Great Britain, in which many of the weaker nations have already been overrun, deprived of their liberties, subjected to cruel oppression—a war which imperils the future of liberty and the propagation of the Christian Faith throughout the world?

On a question of this magnitude involving moral and spiritual issues far-reaching

in their results, the Christian leaders of America will be recreant to their duty if they stand aside and let the politicians decide what America should do. The decision should be made on the basis of Christian responsibility. Christian leaders should take the lead in discussing this question and developing a public opinion that will decide it on this basis.

The Scriptures teach that the same moral laws that govern individuals in their relations to each other are binding upon nations in their relations and duties to each other.

What of national isolation, what of neutrality in the presence of the conflict now going on, judged by Christian standards? The Christian standard rules them out. This standard will require America to put forth her strength against the Axis powers and for the establishment of just relations among all nations. "We are members one of another"; "love thy neighbor as thyself"; "the strong should support the weak"—these are Christian standards for nations as truly as for individual men. How far the slogan, "America first," comes from measuring up to the Christian standard of America's duty! Even those campaigning under the slogan, "Save America by Aiding the Allies," have not come up to the Christian level in their appeal to have America do her duty. Can America satisfy herself with a solely self-centering sense of obligation? Must a modern state be guided only by its own interests and security? This, we fear, is the common attitude accepted even by most Christians. Should we not be troubled by a national policy that disregards our Lord's unequivocal prediction; "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

(Please turn to page 5)

A PROPOSAL FOR CHANGES IN PRESENT METHODS OF SALE OF ALCOHOLIC BEVERAGES TO CONFORM WITH THE FEDERAL FOOD, DRUG AND COSMETIC ACT AND TO PROMOTE PUBLIC HEALTH

(Extracts from paper read at the meeting of the American Medical Association, Cleveland, Ohio, June 4, 1941 by Abraham Myerson, M.D., Leo Alexander, M.D. and Merrill Moore, M.D. Used by permission of authors.—Editor)

"The American public is at the present time protected against false claims and misleading advertisements and misbranding on the part of manufacturers and distributors of food and drugs by the provisions of the Federal Food, Drug and Cosmetic Act. Suppose, for example, the case of a pharmaceutical house which puts on the market a drug of any type. If medical experience leads to the opinion that the drug may be habit-forming or that when taken in excess it gives rise to certain disturbing and pathological symptoms of intoxication or addiction, or if it produces mental derangement, or is otherwise harmful, failure of the manufacturer to state these facts by a special warning label is viewed by the law as a misbranding of the product and brings the purveyor into sharp conflict with the provisions of the above-named act, and fine or imprisonment, or both, may result, together with the confiscation and withdrawal of the product from the market.

"Under Chapter 11 of the Federal Food, Drug and Cosmetic Act of 1938, there are definitions which read as follows: (We quote the definition in their essential parts) (f) "The term 'food' means (1) articles used for food or drink for man or other animals." (g) "The term 'drug' means (1) articles recognized in the official United States Pharmacopoeia.

"Further, the Federal Food, Drug and Cosmetic Act determines an article to be misbranded when the label is misleading or (and) "when the labeling fails to reveal facts—material with respect to consequences which may result from the use of the article.

"The present methods of sale of alcoholic beverages appear to us to run afoul of the Federal Food, Drug and Cosmetic Act in two important respects and for several cogent reasons. First, there is no doubt that alcohol is both a food and a drug according to the criteria of the Federal Food, Drug and Cosmetic Act. It is a food because it serves as drink to man, and it is a drug because it is included in the United States Pharmacopoeia. The United States Pharmacopoeia includes alcohol three times. One of these is in the actual form under which it is sold

as a beverage in most instances by the liquor industry.

"Second, in our opinion, there can be no doubt that alcohol sold in whatever form as a beverage may be habit-forming, and the text-books of medicine list under the heading of alcoholism and alcoholic diseases a large group of disorders of the body and of the mind which are casually related to the use of alcoholic beverages and specifically to its habit-forming and dangerous qualities."

Legal Authorities Differ

"At the present time alcohol is sold as if the Federal Food, Drug and Cosmetic Act did not exist."

Stating that there may be legal reasons for this and that eminent legal authorities hold conflicting opinions on the matter, these eminent medical authorities say:

"It has been said by certain learned persons in a position to know the attitudes of the Food and Drug Administration, that there is no authority conferred by the Federal Food, Drug and Cosmetic Act of 1938 to deal with alcoholic liquors; that Congress in the enactment of that statute was aware of the existence on the statute books of the Federal Alcohol Administration Act, which dealt with alcoholic beverages, and therefore refrained from incorporating in the Federal Food, Drug and Cosmetic Act any provisions covered by the Federal Alcohol Administration law."

They then go on to say:

"An equally eminent legal authority has stated to us that 'Unquestionably one is correct in assuming that the definitions of the Food, Drug and Cosmetic Act include whiskey as a food and a drug; obviously all alcoholic beverages are foods, and furthermore, such of them as are recognized in the pharmacopoeia or are indicated for use in the treatment or diagnosis of disease are drugs.'"

"After pointing out that the definition in the Wheeler-Lee Amendments to the Federal Trade Commission Acts are the same in these respects as in the Food, Drug and Cosmetic Act, and that this Commission therefore, has jurisdiction over advertising, this eminent legal authority adds, 'There is nothing in any of these several acts

to operate as a repealer, the one of the other. Instead there is an overlapping.'"

Regarding these conflicting legal opinions these medical men state:

"Naturally, we side with the opinion favorable to what we believe to be a prime social necessity, the protection of public health against misbranding and misleading advertisements of alcoholic beverages. If, on the one hand, there is no specific authority conferred upon the administrators of the Federal Food, Drug and Cosmetic Act in respect to alcohol, on the other hand there is no exemption of alcohol from the provisions of its administration either by anything explicit or anything implicit in the law."

How Sale of Alcohol Violates This Law

"Every bottle of alcoholic beverage and especially of the stronger drinks violates the spirit, and we believe the letter of the law, namely, the Federal Food, Drug and Cosmetic Act, in that it contains a substance which may be habit-forming and may bring about disastrous effects, if unwisely used, to the purchases without so stating on the label."

"There is no question but that the most important and widely used habit-forming drug of Western civilization and certainly of America is alcohol."

"Alcohol Causes More Deaths Than All Other Toxic Substances Put Together"

"If one placed in a heap all the wreckage of human lives produced by the habit-formation implied in morphinism, cocaineism, barbiturate addiction, and all the narcotic and hypnotic drugs put together, and if one were to balance against them all the habit-formation of disastrous type subsumed under the term *alcoholism*, the scale would shift immediately and unmistakably towards alcoholism.

"Therefore, there can be no question that if the Federal Food, Drug and Cosmetic Act is designed to prevent, and to protect the American public and its health from the menace of drug intoxication and addiction, then it should apply to alcohol as its first drug of choice instead of neglecting and ignoring it altogether.

(Please turn to page 8)

GENERAL RECOGNITION

Wm. Parson, D.D.

It has been said of the fundamental ideas of the National Reform Association that, though they are not as persistently presented as they were fifty years ago, they are far more widely held among the churches of the world today. Conformation of this view is to be found in the deliverances of the Oxford Conference of the churches of the world which was held in 1937.

While there are some things in the deliverances of this conference with which a thorough student of the Bible cannot agree but on this phase of the truth so long emphasized by the National Reform Association the deliverances of the conference as far as it went, though somewhat strange to us Americans in its forms of expression, are sound and a welcome expression of the Kingship of Christ and the method of the descent of His authority.

The State

Here are a few excerpts which will bring out this thought. "We recognize the state as being in its own sphere the highest authority. It has the God-given aim in this sphere to uphold law and order and to minister to the life of its people. But as all authority is from God, the state stands under his judgment. God himself is the source of justice of which the state is not Lord, but servant. The Christian can acknowledge no ultimate authority but God, his loyalty to the state is part of his loyalty to God; and it must never usurp the place of that primary and only absolute loyalty."

"The difficulties arise in the main, because the Christian finds himself called upon at every point to act in relation to systems or frameworks of life which partake of both good and evil; they are of God but also of human sin. The orders of family, community, people, nation are part of the God-given basis and structure of human life, without which the individual would have no existence at all. Hence the Christian who has seen the perfect will of God in Christ and would serve that will in the midst of his fellowmen finds himself in perpetual tension and conflict."

Note, The "orders" here have the same content of meaning which Abraham Kuyper puts into his expression of "Spheres of Life."

"As with every divine gift the national community has been and is being abused by men, and is made to

serve sin. Any form of national egoism whereby the love of one's own people leads to the suppression of other nationalities or national minorities or to the failure to respect and appreciate the gifts of other people, is sin. Even more so is to see in our nation the source and standard of saving revelation, or in any wise to give the nation divine status is sin. This is to be utterly repudiated and irreconcilably opposed by the Christian."

* * *

"The edification of one's own people is a sin against God and to see in one's own people (one's own blood) the saving revelation to God, is anti-Christian."

* * *

The Church

"The church as the trustee of God's redeeming gospel and the state the guarantor of order, justice and civil liberty, have distinct functions in regard to society. The concern of the church is to witness to men of the realities which outlast change, because they are founded on the eternal will of God. The concern of the state is to provide men with justice, order and security. As it is the aim of the church to create a community founded upon divine love, it cannot do its work by coercion, nor must it compromise the standards embodied in God's commandments, by surrender to the necessities of the day. The state, on the other hand, has the duty of maintaining public order and must therefore use coercion and accept the limits of the practical."

* * *

Note that Christ said, Moses did this, but he laid down the absolute law. This idea has been a strong fortification for evils entrenched in the community and is now used to justify legalizing the liquor traffic, gambling, prostitution and Sabbath-breaking. "In this area tension is unavoidable and solutions will vary in varying historical circumstances. It is true that our Lord told His disciples to 'render unto Caesar the things that are Caesar's and to God the things that are God's.' But it is God who declares what is Caesar's. Therefore whatever the choice may be, the Christian must always, whether as a member of the church or as a citizen, obey the will of God."

* * *

As to the rights of the church the

Conference says, "We recognize as essential conditions, necessary to the church's fulfillment of its primary duty, that it should enjoy:

1. Freedom to determine its faith and creed.
2. Freedom of public and private worship, preaching and teaching.
3. Freedom from any imposition by the state of religious ceremonies and worship.
4. Freedom to determine the nature of its government and the qualifications of its ministers and members and, conversely the freedom of the individual to join the church to which he feels called.
5. Freedom to control the education of its ministers, to give religious instruction to its youth and to provide for the adequate development of their religious life.
6. Freedom of Christian service and missionary activity, both at home and abroad.
7. Freedom to co-operate with other churches.
8. Freedom to use all such facilities as are open to all citizens or associations as will make possible the accomplishment of these ends, as e.g., the ownership of property and collection of funds."

* * *

The Secularization of Modern Life

"The outstanding characteristic of our world is the general secularization of life and thought. The presupposition and motives of both private and public conduct have become exclusively this—worldly. In some lands there is an open break with religion in all its forms. Elsewhere, we are witnessing the re-emergence of pagan types of religion which make a mundane good, such as the race or nation, the supreme object of man's loyalty. And in every country there are subtle influences of community sentiment and of daily practice, which deny or ignore the Christian meaning of life."

* * *

A Shift in Education

"A fundamental change in the aims and practices of education, is the steady movement of the interest of educators from the knowledge and skill which their pupils acquire, to the pupils themselves. Until recent times, much public education has confined itself to instruction in certain subjects and has regarded the train-

(Please turn to page 7)

THE CHRISTIAN STATESMAN*Founded in 1867*

Devoted to Christian Political and Social Science

*Official Organ of***THE NATIONAL REFORM ASS'N**An organization of Christian citizens
founded in 1863

Published Quarterly

March, June, September, December.
at the Association's Headquarters,
209 Ninth St., Pittsburgh, Pa.R. H. MARTIN, Editor-in-Chief
WM. PARSONS, Associate Editor

Rates, \$1.00 the year, payable in advance.

Entered as Second Class Matter, July 30,
1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**LIQUOR WARNING LABEL**

We call attention to the article found elsewhere in this issue by Doctors Leo Alexander, Merrill Moore and Abraham Myerson, relating to the labeling of intoxicating liquors with a warning that they are a dangerous drug liable to produce physical and mental diseases, etc., etc.

These eminent medical authorities maintain that the government of the United States under the requirements of the Federal Food, Drug and Cosmetic Act of 1938 should require the vendors of alcoholic beverages to label them in accordance with the requirements of this Act as those manufacturing and selling foods and drugs in general are required to do.

Those desiring to help can do two things. The first, is to assist in giving publicity to the facts contained in the article by these physicians and the second is to write to Mr. W. G. Campbell, Commissioner of Food and Drugs, Food and Drug Administration, Washington, D. C.

THE SHEPPARD BILL

We give our readers the latest word available on the late Senator Sheppard's bill to prohibit sale of all alcoholic beverages both within and in the vicinity of our military camps and also to prohibit prostitution within the vicinity of these camps.

The House passed a bill prohibiting prostitution in zones about military camps. This bill together with the Sheppard bill were both reported to the Senate without recommendation by the Senate Military Affairs Committee. Senator Edwin C. Johnson of Colorado, who agreed to sponsor the Sheppard bill after Senator Sheppard's death, moved on the floor of the Senate to amend the House bill to include in it the provisions of the Sheppard bill with reference to intoxicating beverages thus making it identical

with the Sheppard bill. This amendment carried. It was Calendar Day in the Senate and Senator Johnson moved the passage of the amended bill. Senator LaFollette objected to a vote and so the bill had to go over and take its place on the regular calendar. Following this Senator LaFollette gave notice that he would move for a reconsideration of the vote on amending the House bill. At this date we have no word that he has done so. Thus the matter stands.

Until he has done so, we request our readers to write their Senators asking them to vote against reconsideration as above. In any case our readers should send letters to those representing them both in the Senate and in the House urging the enactment of legislation to forbid the sale of intoxicating liquors including beer both within and in the vicinity of our military camps to protect our soldiers and sailors against the ravages of the liquor traffic.

**A FLOOD OF BILLS BEFORE
THE PENNSYLVANIA
LEGISLATURE**

Probably no former session of the Pennsylvania Legislature has had before it such a flood of bills on moral issues as this Legislature—in all probably 75 bills, most of them to extend the hours of sale of intoxicating liquors, permit sales on the Lord's Day, lower the requirements for securing licenses, exempting clubs from the provisions of the Quota Law, eight or ten bills to legalize gambling, and several bills to further weaken the Sabbath laws of the state. At this writing, June 11th, none of these bad bills have passed.

This has been due largely to the cooperative efforts of the 12 state organizations in the Pennsylvania Federated Legislative Committee of which The National Reform Association is one. This Committee is responsible for having a number of good bills introduced none of which have passed. Two very important bills to change the date of the local option elections on liquor and beer from the September Primary to the November Election in municipal years (Senate Bills 396 and 669) passed the Senate by big majorities and are now before the House. Special effort is being made to have the voters of the Commonwealth communicate with their Representatives in the Legislature urging the passage of these bills.

We urge our Pennsylvania readers to communicate with their representatives in the lower House as indicated above. It would also be well to

send a letter to Honorable Leo A. Achterman, majority floor leader in the House of Representatives, requesting his support of these bills. The Republican Senate passed them by a big majority. The Democratic House should do the same.

A bill to increase the penalty for the violation of the basic Sabbath law of the State from \$4.00 to \$25.00 for the first offense, etc., etc. is being supported by the Federated Legislative Committee. A joint hearing by committees of the Senate and House on this bill was conducted on May 27th. Support this bill by communicating with your Representatives in the Senate and House.

FRANKLY SPOKEN

One of the indices of our nation's secularization is the progressive commercialization of our religious holidays. Easter is lily day to the florist. Memorial Day is baseball day. Fourth of July is fireworks day except in some part of the South where this business goes to Christmas. Thanksgiving Day is football day and Christmas is Santa Claus' gift day.

Until now the blame for this has been laid at the door of high pressure salesmanship. Now it is frankly acknowledged by the President in the United States, in these words, quoted from a press conference:

"The experiment of moving up Thanksgiving Day by a week to improve retail business had not worked, and that next year Thanksgiving day will be on the customary last Thursday of November . . . a majority of the retail stores report that the change in dates made little difference in sales."

So the change in dates was not in the interest of the national religious act of giving thanks to God for His favors and blessings but to profit retail merchants.

We cannot help the mind running back to Him who said to the House of Ananias, "Take these things hence and make not my Father's house a house of merchandise." That kind of coupling of worship with business is no less hypocritical today than in the days of His flesh.

As one studies this question historically it is easy to understand why the Puritans under Cromwell and for two centuries later in both the old and new worlds cast all of these so-called religious festivals overboard as being subversive of the spiritual life. They were thoroughly secularized as they are coming to be so again. With the coming of the next great revival of Christianity which is as sure as

the rise of tomorrow's sun, the Protestant churches are likely to repeat that history. While this would be regretful as they are capable of greatly enriching life, yet it would be preferable to being involved in the hypocrisy of present conditions. The true church has been driven into the wilderness before to maintain her purity, and so-called Christian nations have been humbled by calamities for the same reason.

As a plain course of action for Christian citizens to follow, nothing can be better than to emphasize the religious purposes of these Christian festivals and by precept and example rigidly keep aloof from their perversions.

"GOD IN THE PUBLIC SCHOOLS"

We are pleased to quote elsewhere in this issue from an address delivered by Dr. Charles Clayton Morrison, Editor of The Christian Century, before the Missouri State Teachers Association on "The Inner Citadel of Democracy." This address deals with the very vital question of the relation of religion to public education in the United States. In this address Dr. Morrison supports very strongly the right and the duty of the state to give instruction in the fundamentals of religion in the public schools and to give it as an integral part of our system of public education. We hope all our readers will study carefully the review of his message given on page 6 and would be glad if they will secure the message in full and study it. His message furnishes a strong basis for appeal to support a project which The National Reform Association has undertaken to advance the cause of the Bible and religion in our public schools, namely, the publication of a book on this subject by the Rev. W. S. Fleming of Chicago, Illinois, entitled, "God in the Public Schools." Mr. Fleming has about completed the manuscript for this book and offers it to The National Reform Association for publication.

We know of no one better qualified to produce a book on this subject than Mr. Fleming. For many years he has devoted much time and thought to the study of this subject. He has done more research work in this field than anyone whom we know. For ten years he was on the staff of our National Reform Association and gave his entire time to active work in the field in the interests of the Bible and religion in our public schools. He campaigned in Illinois, Michigan,

Ohio and Arkansas in the interests of legislation for the Bible in the public schools. Thus he is qualified to deal with this subject both from the theoretical and practical viewpoint. Those who have read the manuscript commend it highly and are convinced that its publication will make a real contribution in forwarding the cause of giving religion its proper place in our public schools.

The National Reform Association must secure the funds necessary to publish this book. We do not yet know what the cost will be, probably considerably beyond \$1,000.00. We appeal to the friends of The National Reform Association to help us secure the funds necessary to carry through this project in a large way. Will you not make a contribution yourself and send us the names and addresses of others whom you believe will be interested and able to help?

CHRISTIAN CITIZENSHIP AT WINONA

We call attention to the annual summer Christian Citizenship Conference held by our Association at Winona Lake, Indiana, program of which appears in this issue of The Christian Statesman.

We are pleased to have as one of our speakers this year the Rev. Ross M. Haverfield, Pastor of the First Presbyterian Church, Monongahela, Pennsylvania, who is also a member of the Board of Directors of our Association. This will be the first time that Mr. Haverfield has appeared on our platform at Winona. He is a young man, the pastor of a large and growing congregation, an interesting speaker who always has a vital message and makes a strong appeal especially to young people. The other speaker, Dr. Martin, who has been on the program of the Winona Lake Conference for many years, is well known. Dr. Martin this summer is also a member of the Faculty of the Winona Lake School of Theology and will teach a course on Christian Citizenship throughout the second semester, July 29th to August 13th.

We hope many of our friends throughout the country will come to Winona at the time of this Conference and the School of Theology, attend their sessions and enjoy the many religious, educational and recreational advantages of this midwest institution. For further information address our headquarters, 209 Ninth Street, Pittsburgh, Pa.

America's Christian Duty

(Continued from page 1)

Thank God, there is emerging in America today a growing sense of our international responsibility that is based upon Christian ideals. Many are asking the question, Is it Christian for us to continue to pass by on the other side, pleading this or that scruple? While some are asking, What is good for America? Others are asking, What is America good for? Do we not have a responsibility not only to ourselves, but to the victimized nations, to mankind and to God, to resist the triumph of the greatest evil that has ever threatened the world? If we were now living in Poland, or Norway, or Czechoslovakia, we would be praying that America might be lead of God to a sense of her world responsibility. For there is no other nation under heaven to which the crushed and terrorized people of the earth can now look to help Great Britain achieve their emancipation.

II. What is America's duty with reference to the setting up of the new World Order, at the conclusion of the war?

Consider what this order is now. In the realm of international relationships anarchy reigns supreme. Within the boundaries of nations there is government and law, and to a very considerable degree just and right relations are maintained. But in the "no-man's-land" of international relationships, we have anarchy in place of government, and an utter disregard of justice and righteousness. It is here that God's righteous rule is disregarded to the nth degree. For these sins of the nations against each other, God is today "breaking them with a rod of iron and dashing them in pieces like a potter's vessel."

This is a day above all others to proclaim God's standards of righteousness for the nations in their dealings with each other, to call them to repentance for their sins, to submission to their Savior King, and to acceptance of God's righteousness in their international relationships. Some kind of a world order will be established after this war. Is it to be a Christian order, based upon God's justice? Or a pagan order based on brute force, on racial superiority, on national selfishness and greed? If the Christian leaders do not build a public sentiment for a Christian order, we shall repeat the mistake that was made at the close of the last war. America should take the lead in setting up a new world order based on the justice of God. Let Christian leaders take the lead in building a public sentiment that will lead her to do this.

(Concluded on next page—Col. 1)

III. What is America's Christian duty with reference to the setting up of an International or World Government, to take the place of the present international anarchy?

So long as the present anarchy exists there will be no end to war. A substitute for war must be found, another means of settling international disputes, righting international wrongs and repelling aggressor nations. The only agency able to do this is an international or world government sufficiently inclusive, sufficiently just, and sufficiently strong to command respect and to compel obedience. Not only must justice be the basis of this international order, but it must be implemented by such an international government before there is any durable peace.

The United States should take the lead in setting up such an international government. Her failure to enter the League of Nations at the close of the last war was one of the great tragedies of history. Because of this failure America has a grave responsibility for the tragic world situation today. God grant that she may not repeat the same mistake at the close of this war. Whether she becomes an active participant in the war or not, she should take the lead in setting up an international government, better and stronger than the League of Nations.

The setting up of such an international government will require sacrifice on the part of our nation, and of all other nations that join it. Among other things it will require the surrender of national sovereignty in matters of concern that are common to all the nations, and the placing of that sovereignty with the international government. For the issue today is not between moderate nationalism and easy-going internationalism, but between over-powering militarism and the organization of peace. Will America be willing to make this sacrifice for the sake of humanity and to bring peace to the world? To make her willing is the task to which our Christian leaders should devote their best efforts.

To develop a public sentiment that will lead America to accept her Christian duty in the world situation—this is a responsibility which lies at the door of the Christian church, especially of her leaders. God needs prophets to the nations of today, as he needed Amos, Isaiah, and Jeremiah to be prophets to the nations of their day. Is He not saying to His church today: "I have ordained thee to be a prophet to the United States of America."

"The Inner Citadel of Democracy"

Dr. Charles Clayton Morrison, Editor of *The Christian Century*, in a strong and convincing message under the above title, delivered before the Missouri State Teachers Association at Kansas City, advocated the teaching of religion in the public schools of America as an integral part of our public school education. This address was published in the May 7 and May 14 issues of *The Christian Century* and can be secured for 15 cents each copy from *The Christian Century*, 407 South Dearborn Street, Chicago, Illinois.

In this message Dr. Morrison declares the spirit of secularism to be the most sinister internal enemy of America. "This spirit," he says, "will undermine American democracy more surely than any other alien force at work among us." "American society," he declares, "is steadily becoming secular-minded society. The curve of religious literacy and of respect for religious values has been steadily downward for three-quarters of a century." This he attributes to our dualism in public education under which we have allowed our public schools to be secularized and have depended upon the church for religious education.

"This dualism in education," he says, "has broken down." "The division of function between public school and church school has proven to be an unnatural one. The public school is confessedly and deliberately secular. Our churches are educationally impotent, and their impotence, is irremediable under existing conditions. I am bound to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism in American society."

"It is my conviction that this generation is more ready to receive the truth of the Christian religion than any generation since American democracy was founded. What ails us is not infidelity but illiteracy — religious illiteracy — due to the twin facts that public education excludes religious instruction and the churches are not supplying it. The exclusion of religion from public education has laid upon the churches a task which they are unable to perform. They have believed that if the state would take care of the secular aspect of education, they would be able to take care of its religious aspect. This Dr. Morrison declares they are utterly unable to do. Apart from the fact that the churches are able to reach only a

minority of the youth of the nation, they have to meet the competition of a secularistic public school system which has the child five days in the week. "In its curriculum it brings the child into contact with every major social interest—save one. That is religion."

"The inevitable effect is to create the impression that religion is not a significant social interest at all, or, at most that it is a marginal one. Inevitably, the puny efforts of the church to give religious instruction are measured in the mind of the youth over against the formidable institution of public education in which religion has no place. Religion is thus cheapened in the eyes of youth."

As a result of the secularization of our public schools we are not educating a citizenship spiritually competent to carry on the democratic way of life, nor a churchmanship competent to carry on the Christian faith." Deploable as it would be to give up our public schools and to have Protestant churches establish their own schools on the model of the Roman Catholic parochial schools, this would be preferable to permitting the drift toward secularism to continue and destroy our American way of life.

To those who say, what business is it of the teaching profession to be concerned with religion, Dr. Morrison replies, "It is just as much the business of public education to teach religion as to teach any other subject in the present curriculum. The public school is a method of introducing each new generation into the wisdom and the values which the community cherishes. Religion is one of these, absolutely essential in a democratic society."

As to the method of giving this instruction, Dr. Morrison believes that releasing the youth from the public schools for one or two hours each week that this instruction may be given by pastors, priests and rabbies in neighboring churches will never solve the problem. "Any device which separates religious instruction from general education will be inadequate." It should be given in the public schools as an integral part of the school curriculum. Acknowledging that there are difficulties to be surmounted, he believes they can and will be overcome.

We urge readers of *The Christian Statesman* to secure and carefully read this address. It is in line with what *The National Reform Association* has advocated for many years.

General Recognition

(Continued from page 3)

ing of character as the function of the church. Today, however, it is setting out to create a particular kind of person in accordance with its interpretation of the ends of man's existence. This interpretation, even at its best, does not submit the full claims of Christianity and the church, therefore it (the church) should be aware of the difference between such interpretation and her own."

"There is also need to formulate a philosophy of education from the Christian stand-point and to develop a psychology which does not disregard the significance of religious experience, but finds in man's relationship with God the supreme integrating and directing power in human personality."

* * *

Individual Relations

"A true conception of international order requires a recognition of the fact that the state, whether it admits it or not, is not autonomous, but is under the ultimate governance of God. This relates not only to its dealings with its own citizens, but to its dealings with other states and individuals within them. While therefore, we recognize fully, the need for continuous adjustment of international arrangements, we assert that the demand for constancy and fidelity may be made as well upon states as individuals. While the trustee responsibility of states differentiates their duty from that of individuals, it remains true that 'righteousness exalteth a nation' and that nations like individuals are under the judgment of God."

* * *

International Relations

"When we turn to the field of interstate relations we find a very different condition. Here law and force have never yet been brought into an effective working partnership. The various political units into which the world is divided stand side by side without any organic connection. They are not merely separate states, but separate societies, differing in custom and outlook, tradition and culture, which are the principle elements that go to the making of law and provide law with so much of its authority. . . . Relations between states have been and still are conceived and carried on chiefly in terms of power. The traditional criterion of what constitutes a great power, is a standing challenge to Christian people, more especially those who are

citizens of a great power. So far as the present evil is political, the heart of it is to be found in the claim that each national state is the judge of its own cause. The abandonment of that claim and the abrogation of absolute national sovereignty at least to that extent is a duty that the church should urge upon the nation. The power relationship is not merely uncivilized, but it is also utterly un-Christian. 'Render unto Caesar' is not a council of acquiescence or despair. Unless we are prepared to cut our life into two entirely separate halves, we must admit that it is our duty to do all that in us lies, to bring Caesar—the traditions and practices of government—to a recognition of his duty to God."

* * *

"The church should remind its members that the principle of the unconditional supremacy of the state or nation, advanced either in time of peace or war, is incompatible with the faith of the Church in Christ as its only Lord; and therefore unacceptable as the final word of judgment or action."

* * *

"The church dishonors its claim to ecumenical reality if it allows, even under the pressure of situations of great and genuine difficulty, the presence of racial barriers within it."

* * *

Those who are at all familiar with our national reform work, will recognize at once that these are the basic ideas that the Association has been urging upon the attention of the churches and as these are the deliberate conclusions of a representative body from hundreds of the various branches of the Christian church in all the world, we can rejoice that our own peculiar message has received such wide recognition and an endorsement far beyond the credal statements and official deliverances of the individual churches.

They will also probably recognize the undeveloped character and incompleteness of this statement taken as a whole. There seemed to be a decided reluctance to take the position of a prophet in declaring to the several states their clear duties to God and their own citizens. These things are hesitatingly suggested in setting forth the rights of churches and the duties of individuals, but nowhere is there that robust declaration to the several states "this is the way of the Lord, walk ye in it!" The catalogue of the rights of the church illustrates this timidity. Whether this shrinking

grows out of an habitual confusion of what constitutes real separation of church and state, or a fear of falling into the Roman ditch of taking the position of moral suzerainty by the church over the civil governments it is difficult to say.

Three Lines of Duty

Certainly there are three lines of duty that the churches ought to continuously lay upon the nations concerning the states, namely, that

1. They ought to clearly recognize their relations to Christ and in their constitutions acknowledge Him as the source of their authority, their true suzerain and their obligation to act as His servants.

2. That it is the duty of every government to make all its statutory laws lie level with the teachings of Christ and the revealed will of God, or as has been said by the Supreme Courts of Pennsylvania, Virginia and some other states, as well as the British Commonwealth of Nations, "The Bible is a part of our common law."

3. That it is the duty of every state to bring all of its administrative practices into conformity to the Spirit of Christ.

It is a considerable step forward yet to be taken, to bring the Oxford deliverances up to the standards of the National Reform Association, by a strong positive teaching of this program. That it would effect a revolution more sweeping than the New Deal though far more rational and equitable is evident to every one who has given the matter any thought. And it certainly would not plunge the nation so hopelessly into debt, nor load it with such a burden of bureaucracy. So the work of this Association is not finished yet.

DR. PARSONS

Dr. William Parsons, Associate Editor of this paper has been in the Presbyterian Hospital, Pittsburgh, Pennsylvania, undergoing treatment for a glandular condition. A few weeks ago he came from Sorrento, Florida, where for sometime past he ministered to a Presbyterian congregation there but on account of poor health was unable longer to continue his work. He hopes soon to be able to leave Pittsburgh to go with Mrs. Parsons to the home of his daughter, Mrs. E. G. Butler, Wooster, Ohio. Dr. Parsons in his affliction will have the sympathy of a host of friends and admirers and their prayers for his recovery.

A Proposal for Changes

(Continued from page 2)

"In our opinion, the realistic enforcement of this act, would be a particularly important force for the gradual education of the public to temperance. It is peculiarly fortunate that this act, if properly applied, would compel the liquor industry to carry on propaganda for temperance on their own liquor bottles. Though such a warning label would certainly not deter a confirmed alcoholic in the late stages of addiction, it would certainly do a great deal for the prevention of alcoholism.

"At present only those who want to be enlightened can be reached by any educational program, and we can think of no better vehicle for carrying education to those who need it most than the label of the liquor bottle itself."

"Our idea of a label is somewhat as follows:

DIRECTIONS FOR USE: Use moderately and not on successive days. Eat well while drinking and, if necessary, supplement food by vitamin tablets while drinking. **WARNING:** May be habit-forming. Not for use by children. If this beverage is indulged in immoderately it may cause intoxication (drunkenness), later neuralgia and paralysis (neuritis) and serious mental derangement, such as delirium tremens and other curable and incurable mental diseases, as well as kidney and liver damage.

Physicians' Attitude

"Physicians today fully realize that alcoholism is the greatest single public health problem related to any drug. Physicians strongly support the Federal Food and Drug Administration in its general operations and in its special task of protecting public health from intoxication and mental derangement following or associated with the use of any drug. Physicians are further aware that the Federal Food, Drug and Cosmetic Act is primarily designed to protect public welfare and not to protect a special group of manufacturers or industrialists. It would appear that in present day operation of the law the biggest single drug problem in the United States is neglected. The over-lapping of authority has resulted not in protecting the American public by virtue of excessive legislation but rather to defeat the primary purpose of public policy behind both these laws, that is, the protection of public health. This is a state of affairs in which physicians are not only vitally interested, but against which they should firmly and uncompromisingly act.

"It is our opinion that if the Federal Food, Drug and Cosmetic Act does not apply to the distribution and sale of alcoholic beverages, it most certainly should."

NATIONAL REFORM CONFERENCE

JULY 29th to AUGUST 1st

THE AUDITORIUM, WINONA LAKE, INDIANA



TUESDAY, 29th

10 A. M.—General Subject—America's Christian Responsibility in the World Situation.

(a) "In Laying the Foundation for a New World Order."

Rev. R. H. Martin, D.D., President,
The National Reform Association

11 A. M.—General Subject—Practical Religion.

(a) "Defining Religion in Personal Living."

Rev. Ross M. Haverfield, Pastor
First Presbyterian Church, Monongahela, Pa.

WEDNESDAY, 30th

10 A. M.—(b) "In Setting up an International Government."
Dr. Martin.

11 A. M.—(b) "The Commission of the Converted."
Mr. Haverfield

THURSDAY, 31st

10 A. M.—General Subject—Christian Public Education.

(a) "In Relation to Democracy and the Church."

Dr. Martin.

(c) "The Christian Religion as a Preventative."

Mr. Haverfield

FRIDAY, 1st

10 A. M.—(b) "How Can the Bible and Religion be Taught in our Public Schools?"

Dr. Martin.

11 A. M.—(d) "The Development of our Potential Spiritual Resources."

Mr. Haverfield